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By the Queene.

A Proclamation for proceeding against Iesuites and Secular Priestes, their Receiuers, Relieuers, and Maintainers.



S the clemencie wherewith wee haue euer found our heart possessed towards our Subiects of all sorts, and our desire to auoyde all occasions of drawing blood (though neuer so iustly grounded vpon the rules of policie, and vigoꝝ of our Lawes) haue bene a great cause that of late yeeres wee haue vsed greater forbearance from the execution of some Ordinances established by aduice of our Parliaments, for the conseruation of the true Religion now professed in our Kingdomes, and for the resisting of all disturbers & Corrupters of the same, Especially from forreigne parts, and the receiuers and harbourers of them, then the iust consideration of the safety of our Estate may wel endure, or the examples of some other Princes, where one forme of Religion hath euer bene on-

ly allowed, do regularly approue: So do we truly confesse, that our hope was that those Romish Priests who were sent into this Realme by foraigne Authoritie, to seduce our people from their affection to Religion, and so by consequence from the constancie of their obedience to vs (hauing felt for a time the seueritie of our Lawes formerly inflicted) would either by our Clemencie haue bene moued, or out of their owne Iudgment haue learned to forbear to prouoke vs to any sharper course of proceeding, and not so notoriously haue abused our mercy, as they haue done. For whilst wee in our Princely Commiseration, and pitie of their seduced blindness, held this so milde and mercifull a hand ouer them, they in the meane time greatly forgetting our patience and lenitie, haue sought like vnthankfull Subiects, the vtter ruine both of vs and of our Kingdomes, to the vttermost of their abilities. It is apparent to the world with how great malice of late our Kingdome of Ireland hath bene inuaded by the King of Spaine, and how Don Giouan (his chiefe Commander) published a warrant from the See of Rome to depriue vs of our Crowne, and to proclaim his Master Lord of the same: The Spaniards themselves hauing not onely declared, but after wards bitterly complained in their miseries and distresses, that the Secular Priests and Iesuits, had both of them invited the King their Master to that vnfortunate enterprise, by abusing him grossely with reporting our forces to be so contemptible, and their owne party so powerful, as the conquest of that Realme was most assured. And that we might not conceiue any better hope of them hereafter, it is in like sort made manifest to the greatest part of Europe (as we suppose) by their owne Bookes lately published, that they haue already very maliciously and wickedly combined themselves together in this our Realme, for the aduancement of our enemies, the peruerting of our Subiects, and asmuch as in them lieth, the subuersion of our Estate, in that almost all the English Secular Priests by yeelding their obedience to a new kinde of Subordination erected amongst them, haue in effect subiected themselves to be wholly directed by the Iesuits (men altogether alienated from their true allegiance to vs and deuoted with all their might to the King of Spaine,) whereby both the one sort and the other so linked together, not mindful of their duties to God, to vs their lawfull Soueraigne, and to our Kingdome their Native Countrey, are become most dangerous, and more sedicious (if it may be) then at any time heretofore: being growen to such an height of impietie, as that they freely in their late Treatises professe, that our Subiects are bound to fight against vs, and to ioyne their forces with any Enemy that the Pope shall send to subdue vs & our Dominions, vnder pretence of restoring of the Romane Religion within our Kingdomes. Besides, such is their pride and presumption, as that they thrust themselves into all the affaires of our Estate, aduenturing in their writings and speeches to dispose of our Kingdomes and Crowne at their pleasures, if any of their owne sort being of a milder temper, as moued in conscience, doe but seeme to acknowledge the lenitie of our proceedings and gouernment, it is a sufficient cause of their hatred and reuenge to pursue and prosecute them as their enemies.

And lest the generation of such wickedly disposed persons should in time be rooted out or decay, they make an vsual market of transporting the youth of our Realme vnto foraine Seminaries, thereby to corrupt the best families, and to hatch vp a succeeding brood like to themselves, that by libelling, treachery, and all kind of traiterous practises, may still seeke and indeuour to perturb and molest vs.

And whereas of late much contention and controuersie hath arisen betwixt the Iesuites & the Secular Priests combined with them on the one part, and certaine of the Secular Priests dissenting from them in diuerse pointes on the other part, therby a great difference of offence against vs and our State betwixt the one & the other sect hath manifestly appeared: the Iesuites and the Secular Priests their adherents seeking and practizing by their continuall plotts & desseignes not onely to stirre by foraine Princes against vs to the inuasion and Conquest of our Kingdome, but also euen to murder our person: the other Secular Priests not onely protesting against the same as a thing most wicked, detestable and damnable, but also offering themselves both in their writings and speeches to be the first that shall discover such traitcrous intentions against vs and our State, and to be the foremost by armes and all other meanes to suppress it. So as it is plaine that the treason which is lodged in the hearts of the Iesuites & their adherents is fraughted with much more violent malice, perill and popson both against vs and our State, then that disloyaltie and disobedience which is found in the other Secular Priests that are opposite therein vnto them. In which respect, although we haue so conceiued of them, and that we could haue bene well pleased that the same should further haue appeared in distinguishing betwixt them, by the execution of our Lawes: yet such is likewise their carriage other wise towards vs, as we may not (according to our naturall disposition ready at all times to apprehend the least cause to shewe mercy) any longer permit it with the Honour of our State, good of our Subiects, and safetie of our Kingdome. For it is euident, that howsoeuer they be at variance with the Iesuites, and that faction: they concurre notwithstanding and agree together in apparant disobedience and disloyalty against vs, masking themselves vnder the bizard of pretended conscience (a suggestion of all other most perillous) thereby to steale away the hearts especially of simple and common Subiects from vs their Soueraigne, since vnder colour thereof they labour day and night to winne and withdrawe them from their sound and due obedience both to vs and our Lawes, and to vnite and knit them to our mortal enemy the Pope, encreasing thereby his number and diminishing ours: a matter most dangerous to our State, and not to bee indured in the rule or policie of any well gouerned Commonwealth: The same our enemy hauing had as a Temporall Prince his Banner in the fildes, and still continuing his warlike stratagems against vs.

Furthermore, we cannot coniecture, but doe wonder vpon what grounds they proceede (except it be our sufferance and benigntie, which is greatly neglected by them) in that they carry themselves in so great and insolent animositie, as they doe almost insinuate thereby into the minds of all sorts of people (as well the good that grieue at it, as the bad that thirst after it) that we haue some purpose to grant toleration of two religions within our Realme, where God (we thanke him for it, who seeth into the secret corners of all hearts) doth not onely know our owne innocencie from such imagination, but how farre it hath bene from any about vs, once to offer to our eares the perswasion of such a course, as would not only disturbe the peace of the Church, but bring this our State into confusion. And to the further agrauating of this their audacious boldnes, we finde that their sayd concept of a toleration, is accompanied with very great libertie and intollerable presumption, in that they dare aduenture to walke in the streetes at noone dayes, to resort to prisons publikely, and execute their functions in contempt of our Lawes, neuer ceasing the one side as well as the other, by these and many more their intollerable proceedings, to waken our Justice, which for the respect before mentioned, hath lien in a slumber, where in all good policie, it had bene their parts (if euer) by a farre contrary course, to haue prescribed to themselves the strictest rules and cautions of giuing any such notozious scandals, to so notable clemencie, neuer moued but by constraint to thinke vpon any seueritie. From the which our sayd milde and mercifull conuincence towards such vnthankfull and inconsiderate persons, we finde this furdur mischief proceeding, That some other natures (apt to inuouation and affected much to their owne opinions) haue broken forth on the other side into factious inuectiues in print, against our present gouernement: whereunto they impute such remissnes, as if no care were had by any, but a few of themselves, to preferue Religion. Of which pamphlets or any other to come forth in like kinde, as we would quickly make the authours (if they were layd open) to feele the waight of our indignation, in presuming to take vpon them to censure our gouernement, according to their baine conceits, whereby they both iniure our innocencie, and scandalize many other good and zealous persons, which are free from their vnquiet humours, though opposite to the aduerse part: so to auoyde (in some sort) all these inconueniences, mischiefes, murmurings, and heart burnings in this Realme, (The gouernement whereof hath bene and is as well in temporall as Ecclesiasticall things most firmly established by generall consent in Parliament) we haue thought it necessarie to giue some generall notice to our seruants and officers put in trust in our seuerall countreys for the gouernement of our people, how much we mislike it, That many of them conceiuing more of this late cessation

of Justice, then there was cause, haue bene so remisse in preventing the resort of secular Priests and Jesuits into places where they haue authoritie, as they haue seldome made searches for them, or taken paines in apprehending them, as in former times was vsed to be done, and as the Lawes of the Realme doe require. And therefore we haue resolved to publish this our Admonition and commandement, whereby we first require and charge all Jesuits and secular Priests combined together, as is before expressed, who are at libertie within this our Realme (by whose sole Act of their very comming into this kingdome, they are within the danger of our Lawes) That they do forthwith depart out of our Dominions and Territories, and not by their abode any longer, prouoke vs to extend the rigour of our Lawes vpon them.

And that the other sort also of the Secular Priestes (that are at liberty and in some things opposite vnto the Jesuits) doe likewise in the same respect, depart out of our Dominions and Territories, betwixt this and the first of Januarie next ensuing, except such of them as shall in the meane time present themselves to some of the Lords or others of our priue Counsell, to our presidents of Wales and Poike, or to the Bishops of the Diocesses, and before them acknowledging sincerely their duety and allegiance vnto vs, shall submit themselves to our mercy, with whom we will then (vpon certificate from the said Presidents & Bishops, which we require to be sent by to our Counsel within xx. dayes after such submission) take such further order, as shall be thought by vs to be most meete and conuenient. Next, we do warne and command both al those who shall hereupon depart, as also all other Romish Priests, be they Secular or Religious, as well Jesuites as of any other order (being our subjects) now already out of our Realme, That they presume not to returne into our kingdome, vpon any pretence whatsoever. For which purpose also, we doe hereby giue notice vnto all our Ministers to whom the administration of Justice is committed, That if the Jesuites and Secular Priests combined with them, shall not within thirty dayes, & the other sort of Secular Priests shall not before the first of february (except as before is excepted) after this be published within this our Realme, repaire to some known port, and there imbarke themselves for foraine countreys, That then we leaue them, their Receiuers, Relceuers, and maintainers, to be delt and proceeded with, according to the power and Justice of our Lawes, wheresoeuer they shall be found within the same. And to the ende they may be the sooner auoyded from hence, and so our Realme free from the danger and infection, which is deriued from their continuall workings vpon mens consciences: we doe hereby strictly command and charge all our Lieutenants, Deputy lieutenants, Commissioners, Justices of Peace, Maiors, Sheriffes, Bayliffs, and all other our officers whatsoever, That they be from henceforth circumspect and bigilant, each of them in their seuerall charges, to search all places suspected, or whereof they shall haue any information giuen them, and to apprehend all such Jesuites and Secular Priestes, together with their Receiuers, Relceuers, and maintainers, equally subiect to the penalties of our Lawes, And to aduertise our Counsell of their proceedings, to the ende we may bee informed of the care and diligence which shall be vsed in that behalfe, as they will answer the contrarie at their perill.

Given at our Manour of Richmond, the fift day of Nouember, in the foure and fourtieth yeere of our Reigne.

God saue the Queene.

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